

CITY CHURCHES IN EAST ASIA STUDY NUMBER 8

Margaret Cressy Memorial

PROGRAM FOR URBAN CHURCH GROWTH

A BASIC PROGRAM FOR USE OF THEOLOGICAL SEMINARIES

IN RESEARCH AND EXTENSION WORK

FOR DEVELOPING MORE AND STRONGER URBAN CHURCHES

and

HELPING INDIVIDUAL CHURCHES TO REACH HIGHER STANDARDS

This is a Manual for use in Japan, Hong Kong and
the Philippines with modifications as necessary.
It aims to present this Program as a whole.

by

Earl Herbert Cressy

Director, Urban Church Research Center for Asia

798 Plymouth Road, Claremont, Calif., USA

June 15, 1960



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Claremont, CA 91711-3199
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Information Only

This study is sent for information only.

It is not a questionnaire to be filled out and returned.

It gives technical details concerning a

Program for Urban Church Growth

Local Churches and church bodies are free to make any
use of it that they may wish.

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To Friends in Japan

The Margaret Cressy Memorial Program for Urban Church Growth is now being carried on by three schools of theology in three countries by research and extension activities. These are the following:

School of Theology, Aoyama Gakuin University, Tokyo
Union Theological Seminary, Manila
Chung Chi College, Hong Kong

In each country, it is being carried on in a different language, and in a somewhat different way to adapt it to local conditions. It is also necessary for these institutions to put it into effect in local churches a little at a time, in three stages.

This entire BASIC PROGRAM in English is therefore being sent to a limited number in each country, with three objects.

1. To present this BASIC PROGRAM for Urban Church Growth as a whole, and thus help all who are interested to understand what the seminary in each country is aiming at, and thus be better able to co-operate with it.
2. To emphasize the basic objective of this Program to develop more and stronger urban churches.
3. To enable individual local churches, or church bodies, which may wish to do so, to begin to put parts of this Program into effect in their own way at once. They are urged to go ahead, making any changes they find necessary.

It should be noted that this is a technical Program, so that churches of all denominations can participate. All matters of faith and order are reserved to the individual churches, and are outside this Program for Urban Church Growth.

Further details of the Program in Japan appear on the next page.

THE PROGRAM IN JAPAN

The Program for Urban Church Growth is now being carried on in Japan, beginning with Tokyo, by the School of Theology of Aoyama Gakuin University, under the direction of Professor Sekita of the Department of Practical Theology, and a Committee including Dean Asano and Professor Matsumoto. A grant has been made to cover the budget for the academic year 1960-61, and they now have the part-time services of Pastor Kuyama, one of their own graduates.

At Aoyama Gakuin, the work of research studies and extension will be largely in Japanese. It will necessarily deal at first with only some portions of the entire Program.

Also this basic Program will have to be adapted to conditions in Japan. However, it is thought this East Asia Program as a whole will be of interest, and will have suggestions for parallel lines of action in Japan, adapted to conditions in the Japan churches.

Some parts of this Program, such as Visitation Evangelization, have already been widely used in Japan. Churches which may wish to put other parts of this Program into effect at once are urged to go right ahead and do so, making any changes they find necessary.

Japan has a great contribution to make in East Asia. The churches have high standards of scholarship. They have some of the best published statistical reports for individual local churches. There are many great churches.

Many urban churches are growing rapidly. There is real opportunity for a great advance among the urban churches. A large number have good possibilities for more rapid growth, thus increasing the number of strong urban churches. That is the object of this Program.

It is hoped that a large number of churches of all denominations will co-operate with this program of research and extension at Aoyama Gakuin University School of Theology as the basis of this Program for Urban Church Growth.

PROGRAM FOR URBAN CHURCH GROWTH IN ASIA

Foreword

This is the basic directive Program for Urban Church Growth in Asia, and is now going on in Union Theological Seminary in Manila, Chung Chi College in Hong Kong, and the School of Theology in Aoyama Gakuin University in Tokyo, as pilot projects.

This is a Program of Research and Extension whereby each Seminary or College makes studies of the urban churches of all denominations in its area and publishes them from time to time to show what progress is being made in developing more and stronger urban churches, and through visits of its Research and Technical Aid Associate to individual churches, and other extension activities, seeks to help individual churches to grow and to reach higher standards.

This Program aims to secure the participation of individual churches, and is here presented in three stages: (1) Self-Study by individual churches (2) Planning and Policy (3) Implementation through parish evangelism.

This is a technical Program. All matters of faith and order are reserved to the individual churches. The Program is concerned solely with finding the best methods for Urban Church Growth, and giving technical and practical help to individual local churches. This makes it possible for churches of all denominations to participate, and they are invited to do so.

The cooperation of National Church Bodies, Mission offices, National Christian Councils, other seminaries, Christian colleges, especially departments of Sociology, and all others interested is earnestly requested.

The cooperation of other Theological Seminaries in other lands will be welcomed.

This Program has been worked out on the basis of my seven published studies of Urban Churches in Asia, and my reports of a three month Field Survey in the Philippines in 1957, and a two month survey in Thailand in 1959 and was further elaborated in the Extension Seminar at the Union Theological Seminary in Manila in January and February, 1960. It will be used in English in the Philippines and translated into Japanese in Tokyo and into Chinese in Hong Kong with such changes as may be necessary.

In Claremont the Urban Church Research Center for Asia, of which Dr. Earl H. Cressy is Director, has provided the budget for the year 1960-61 for the three Programs in Japan, Hong Kong, and the Philippines. Its special representatives are Rev. B.L. Hinchman in Tokyo, Rev. Loren Noren in Hong Kong, and Rev. W. L. George at Iloilo in the Philippines.

The Research Center in Claremont has entered into cooperation with Dr. John L. Mixon, Professor of Church and Community in the Southern California School of Theology in Claremont, one of the leading specialists in the United States in the field of the urban church, and will have the benefit of his technical assistance. He is intensely interested in developing stronger urban churches in these Asian lands, and it is hoped that he may visit these three lands a year or so later, and help individual local churches in implementing this Program.

I plan to visit these three lands and conduct extension seminars in the fall and winter of 1960, beginning in Japan in October, then Hong Kong, and Philippines.

These three Programs leave the technical direction largely in my hands, and I shall continue this as long as possible. But because of the uncertainty of life at age seventy-seven, it seems wise to put down the technical details of the Program as far as possible, so that those concerned in each land may know what I have in mind, with the expectation that those in each land will adapt the Program to their situations as they think best.

The following pages therefore aim to outline the Program for Urban Church Growth as a whole. Certain supplementary details will be sent from time to time as possible.

Earl H. Cressy

798 Plymouth Road,
Claremont, California
June 15, 1960

Part I

EXPLANATION OF THE PROGRAM OF URBAN CHURCH GROWTH

The rapid development of great modern cities in Asia has brought great changes, and introduced technical problems. Hence, to try to deal with the rural village churches of the old low-level economic order, and the urban churches of the new high-level industrialized-urbanized economic order in the same classroom or extension seminar for pastors reduces the treatment to generalities, and leaves out many of the most important factors in the urban situation.

It is necessary to deal separately with the new technical problems of the urban churches, in a technical manner.

These are the great churches of the future for Christianity in Asia. On their strength and numbers the future progress of Christianity in these lands largely depends.

I OBJECT

The object of this Program of Urban Church Growth is to develop a much larger number of strong urban churches, which can then have the strength to establish urban branch churches, and eventually furnish a solid foundation for far greater progress of the Christian Movement in each land. The present number of strong churches is quite too small for this purpose.

However, the number of larger urban churches is increasing, and individual urban churches are growing stronger. There is good reason to believe that this process can go forward much faster.

This Program seeks to accelerate Urban Church Growth by research to find the most successful techniques in actual use, by setting standards and goals which churches can aim at, and by publishing technical studies and news of accomplishment which will make possible comparisons and provide encouragement and stimulus for more rapid growth, and by giving practical technical help to local urban churches as may be possible.

II STANDARDS FOR URBAN CHURCHES

In order to make these objectives concrete, and to set definite goals for urban churches to work towards, it

has seemed desirable to set standards. These are of a technical nature, and all matters of faith and order are reserved to the churches and denominations concerned, and are outside this Program.

That enables this Program to include churches of all denominations.

STANDARD AND PROSPECTIVE STANDARD CHURCHES

A church-by-church study has been made in several areas to find the number of standard and possible standard churches. Some of these have already reached standard. The rest have a good possibility of doing so in a reasonably short time.

This Program of Urban Church Growth concentrates on this group of churches in each urban area. It gives them a priority. The ones that have reached standard can help, as Big Brother Churches, the others in the same or neighboring cities. This calls for classification on the basis of these standards.

Classification of Urban Churches

On the basis of these standards, Urban Churches are classified for the purpose of this Program in five classes as follows:

AA Effective Standard	1000 members and over
A Effective Standard	600-999 members
B Minimum Standard	300-599 members
C Provisional Standard	150-299 members
D Key Churches	75-149 members

Class B. MINIMUM STANDARD FOR AN URBAN CHURCH

The minimum standard is set at a membership of 300, and total annual contributions of Pesos 8000 in the Philippines, \$23,000 in Hong Kong, and perhaps yen 400,000 in Japan. (The Japan figure is tentative and subject to further study.)

The basis of this standard is an adequate salary for a properly trained, full-time pastor for each individual local church, with a sufficient budget to enable him to put on an adequate parish program, and a Program of Church GROWTH.

This is only the minimum. A shocking number of urban churches in all these lands have only part-time pastors. The result is that these churches are not growing as they might. Many of them will be able to reach the minimum standard with a little extra effort.

In the case of many churches the mere setting of a goal has a powerful effect, and the immediate reaction is that they make an immediate and strenuous effort to get up to standard within a year or two.

This process is already under way, and since this series of seven Urban Church Studies began in 1956 there has been considerable church growth. These studies have had a stimulating effect, but the chief credit belongs to the churches themselves, and to the church bodies and denominations to which they belong, especially to national directors of evangelism and similar workers. The following advances may be noted.

In Tokyo the Kyodan (United Church) had 34 churches with 150 members or over in 1952 and 46 in 1957, an increase of 12 churches or 35% for the five year period. In Hong Kong the number of churches with 150 members or over increased from 82 in 1955 to 121 in 1958, an increase of 39 churches or 47% for a three-year period.

It is expected that this Program will result in larger and more rapid increases, seeing that it aims not only to set standards, but to give the churches technical help in reaching them.

Class A. THE EFFECTIVE STANDARD FOR URBAN CHURCHES

The standard for a really effective church is put at 600 members and a budget of Pesos 15,000 in the Philippines, and roughly equivalent to US \$7500 in Hong Kong, and less in Japan.

Such a church would have a larger staff, a more aggressive program of parish activities and evangelism, and would be able to take a part in a city-wide program of evangelism and of establishing branch churches. These are the churches that take the lead in national movements.

Many of these are great churches. Hong Kong has eighteen churches with 1,000 members or over. Tokyo, Manila and other cities have similarly powerful churches.

Class C. Provisional Standard Churches

Below these two standards is a group of churches with 150 to 299 members. Many of these could reach the minimum standard in one or two years by making a special effort.

Some of the nearby stronger churches might adopt a smaller church - not necessarily of the same denomination - and function as a Big Brother Church to provide additional leadership and finance.

Where such churches do not have a large enough budget to employ a full-time pastor, it would be desirable for national church bodies to provide a subsidy for churches that undertake to reach the minimum standard within three years, so as to have the full time services of the pastor, especially for pastoral calling, to enable them to make this more rapid growth.

Class D. Key Churches

There are large numbers of smaller urban churches with from 75 to 149 members that have a good possibility of reaching the minimum standard fairly soon. Some are growing very rapidly.

In Tokyo 22 such churches had rates of growth during a five-year period of 40% and over, running as high as 90% and in one case to over 200%. In Hong Kong 31 churches in this class had rates of growth for the three-year period of 40% and over.

All such Key churches are therefore being invited to participate in this Program of Urban Church Growth.

III STANDARD CHURCHES AND OUTREACH PREACHING PLACES

In cities like Tokyo, Hong Kong or Manila, it is necessary in planning for the future in a Program of Urban Church Growth, to distinguish sharply between the two

main classes of places in the city where services are held, the Standard or Key Churches and the Outreach Preaching Places, many of which are quite small.

1. The standard or near standard churches form the foundation and are the power-houses for the Growth of the Church. They form the main object of this Program.
2. The chapels and preaching places represent the outreach of the church into new urban communities, or groups that present special opportunities. These have to have help from outside. They are not now included in this Program except in some special cases, but should not be neglected.

Thus in Tokyo the Kyodan had in 1957 some 234 churches, chapels and preaching places of which 95 were up to standard or had good possibility of reaching a standard. The other 139 were largely the smaller churches.

In Hong Kong the total list includes 294 churches, chapels, and preaching places. Of these 145 churches have reached a standard or have a good prospect of doing so. The other 149 represent the outreach of the urban church to establish urban branches and eventually new urban churches. But the only solid foundation for such outreach and expansion is the 145 strong churches.

PRIORITY FOR NEAR STANDARD CHURCHES

The main point of this Program is that there must be a priority for these minimum standard or near standard foundation churches.

When they are brought up to standard they will be able to serve as the power-houses for a much greater growth in each city, and help the outreach centers much more. At present too many can scarcely maintain themselves, and do not have the surplus strength for even the evangelism of their own parishes.

The first thing is to develop a much larger number of strong urban churches in all cities and towns. The main emphasis must be put on this.

That is what this Program is about, beginning with Tokyo, Manila and Hong Kong.

IV INVITATION TO CHURCHES TO PARTICIPATE

The invitation to participate in this Program of Urban Church Growth is being sent to over a hundred key churches in Tokyo, about 150 in Hong Kong and about 150 in the Philippines. Of these a number have reached a standard, and are able to give help to the others, and in some cases to establish urban branches. The others have a good possibility of getting up to standard fairly soon. Some smaller urban churches which earnestly desire to participate may be included.

Accepting the Invitation

There are three steps to be taken in accepting this invitation.

First, the church should vote officially to do so. This should be unanimous, or at least the vote of the large majority.

Second, the church should elect a Policy Committee of eight persons, to participate in the three stages of Self-Study, Planning, and actual Growth.

Third, the official notice of this vote, and the names of the eight persons on the Policy Committee should be sent in.

Getting to Work

This Program may appear formidable. But when the work is divided among the eight members of the Policy Committee, under the leadership of the pastor, it becomes relatively easy. This has been tried again and again and always works out that way. It is much easier than it looks.

We Will Help

A Research and Technical Aid Associate in each land, and his extension associates are at your service. Also the resources of the School of Theology. If you need help, send for him. He will come to your church without charge, when possible.

The results of Research and Self-Study will be published and circulated from time to time in each area so that all concerned will know what progress is being made.

Occasional seminars will be held for pastors and Policy Committees of participating churches. Meals and transportation will be provided

It is expected that Dr. Earl H. Gressy, Director of the Urban Research Center for Asia, in Claremont, California, and Visiting Professor at the Union Theological Seminary in Manila, will spend several months in Asia the fall of 1960, cooperating with this Program.

V OUTLINE OF PROGRAM FOR URBAN CHURCH GROWTH

This Program is set up in three stages. Most churches can complete the first two stages of Self-Study and Planning in from one to three months each.

- I Self Study
- II Planning and Policy
- III Implementation by Urban Parish Evangelism

The first stage is made up of eleven Self-Study Blanks to serve as a guide. The second stage is made up of seven Policy and Planning Blanks. The third stage of Implementation gives detailed directions for a "do-it-yourself" campaign or urban parish evangelism for individual, local, urban churches.

This whole Program is given in outline below to facilitate a division of labor and responsibility among the eight members of the Policy Committee which each cooperating local church should elect, but it should be taken a stage at a time, or less.

OUTLINE PROGRAM FOR URBAN CHURCH GROWTH

I. Self-Study Blanks (First Stage)

- 1. Working Membership
- 2. Average Attendance at Sunday Services
- 3. Occupations of Church Members
- 4. Analysis by Age and Sex
- 5. Membership analyzed on Basis of Education
- 6. Christian and Half-Christian Homes
- 7. Sunday School Enrollment by Departments
- 8. Finance
- 9. Growth
- 10. The Pastor
- 11. Brief History of the Church

II. Policy and Planning Blanks (Second Stage)

- 1. Location of Church Members - Maps
- 2. Inner Parish Survey of Prospects
- 3. Personal Contact Prospects
- 4. Workers and Staff
- 5. Parish Organization
- 6. Finance: Comparisons and Increases
- 7. Opportunities and Difficulties

III. Implementation by Parish Evangelism (Third Stage)

1. Bringing Children of Members into the Church
2. Evangelism for Visitors
3. Evangelism for Newcomers to the Community
4. Semi-Annual Program of Parish Evangelism
5. Specialized Lines of Evangelism

The third stage of Parish Evangelism should be a continuing and permanent Program of Urban Church Growth.

This is largely a technical Program, but it should never be forgotten that it is based on the spiritual life of the church, and that its object is Church Growth through evangelism.

VI REQUISITES FOR THIS PROGRAM

Churches which accept the invitation to participate in this Program will need certain minimum facilities for carrying it on successfully.

Basic to all this is the attitude of the church in accepting the invitation. The determination of the church to grow to sufficient strength so that it can take a significant part in the greater progress of the Christian church in its own city and in the nation, along with its morale and spiritual power and dedication, is the basic factor. No technical methods can take the place of this.

Three organizational requisites are necessary to enable each local church to make the greatest progress in putting this Program into effect in its own parish. These are the following.

1. A full-time pastor
2. An effective church office
3. A Policy Committee

These make it possible to divide up the work of this Program among a number of people, so that it becomes relatively easy for each person concerned.

The Full-Time Pastor

Many of the churches which should participate in this Program do not now have a full-time pastor, which will not rule them out, but will be a disadvantage and tend to slow them up, although many pastors will make up in enthusiasm what they lack in time.

Four ways are suggested by which this handicap may be overcome, at least in part.

First, a nearby church that has reached the effective standard might adopt such a church and function as a Big Brother Church for a two to five year period as might seem necessary, and give special help through the services of dedicated and experienced laymen.

Second, national directors of evangelism, and similar workers might give special help to such pastors and churches.

Third, the Research and Technical Aid Associate connected with this Program might be invited by the pastor to help in getting this Program under way.

Fourth, national or regional church bodies may grant a subsidy to churches that can soon reach the minimum standard, to enable them to have the full time services of the pastor, and thus grow more rapidly. This should be on a decreasing basis for not over three years.

The Church Office

An effective church office is necessary to take care of much of the routine and clerical work, which the pastor and the members of the Policy Committee will not have time to do. The lack of this will greatly slow up the whole process.

This is important for records, list of members, lists of prospects, financial records, and making of maps.

If there is no office at present, an immediate effort should be made to set up an office with simple equipment and a half-time paid office secretary.

If this cannot be done at once, several persons, preferably with office experience, should be urged to dedicate a fixed number of hours per week to work at regular times in the office. This is stewardship of time.

The Policy Committee

A Policy Committee of eight experienced laymen and women will make possible a division of labor, so that the work of this Study is divided up, and it will turn out to be surprisingly easy for each one concerned. This will give more opportunity for planning and for actually putting the Program into effect.

VII THE SPIRITUAL FOUNDATION

This is largely a technical Program. But it must never be forgotten that the church is an institution that is both human and divine, and that this divine or spiritual factor is the basic one.

It is this spiritual power, which they need, that attracts men and women into the church. This is its chief reason for being. This Program therefore begins with an emphasis on the spiritual Foundations for Urban Church Growth.

This is not just one more technical aspect. It is the inner life of the church that pervades all its activities. It is this that gives it power.

This must express itself in the regular, year-round, on-going life and work of the church, including worship, spiritual nurture, church loyalty and morale, and evangelistic spirit.

WORSHIP AND SPIRITUAL POWER

Does your local church attract men and women? Does it have spiritual power, influence, prestige? Does the Sunday service of worship bring the members into the very presence of God? Do the majority of the members attend regularly?

Why do people go to church? Is it not to come face to face with God as the source of power for their own lives, and through corporate worship and fellowship to validate, enhance, and deepen their own Christian experience, and to enable them to accomplish together for the cause of righteousness far more than they could do alone? Does your church have this power?

SPIRITUAL NURTURE AND TEACHING MINISTRY

Do the members know clearly what they believe? Why they are Protestants? Do the preaching and the religious education programs build them up in the faith? Is full use made of literature?

There is a definite need for the careful and cumulative building up and instruction of the church membership. This would appear necessary along the following lines at least.

1. A syllabus of basic articles of Christian belief and practice, to be covered in preaching and teaching, and to be reviewed from time to time.

2. Specific instruction as to the meaning of conversion, and the significance of baptism, confirmation, etc. so as to bring out the meaning and responsibilities of church membership.

Much of this is lacking or very indefinite in many churches. One reason is that, whereas the first evangelicals knew what they believed as the basis of an experience of conversion, some of the present members are second generation hereditary Christians, without a clear knowledge of what is involved.

CHURCH LOYALTY AND MORALE

There is a definite need for developing the morale of the local churches and of the Church as a whole.

This goes back to a failure to realize the divine character of the church through which its members are brought into the presence of God and receive power. This means that the church is not merely a social group whose members are free to follow their own whims. It is the instrument through which God works and its members must be loyal to His purpose. There must be a higher loyalty.

One of the most important problems is loyalty to one's original church which prevents transfer to another church in the city to which the member has removed. It must be made clear that loyalty to the church where the member lives and in which he should work is more important than loyalty to a distant earlier church.

EVANGELISTIC SPIRIT

Many churches have been growing rather slowly, but a change is under way.

On the one hand there is in some churches a routine church membership such as appears in all lands. On the other hand is the splendid initiative of the many churches that are growing rapidly. There are great undeveloped spiritual possibilities in the churches in all these lands.

Part II

PROGRAM FOR URBAN CHURCH GROWTH

First Stage

THE SELF-STUDY OF THE LOCAL CHURCH

This self-study is designed to show how strong the church is as of today and make possible comparisons with other churches. This leads to the Second Stage of Planning and Preparation, and the Third Stage of putting the plans into effect in Church Growth and bringing the church up to a higher standard.

HOW TO DO IT

Here is how to do it. The workers in each church consist of a Policy Committee of eight members elected by the church, under the lead of the pastor.

There are eleven self-study blanks. Blank #2 is handed over to the ushers to make a count of the attendance. Blank #10 concerns the pastor and is given to him.

Blank #3 (5 pages) on Occupations of Church Members is best handled by the entire Policy Committee, together, so as to combine their knowledge of the membership. This can be completed in one or two hours in all but the largest churches. This is very important.

This leaves eight blanks, one for each member of the Policy Committee. Each takes the one he knows best.

This Self Study should be completed in one to three months. The results will be published as soon as available and circulated to the churches for comparison.

Note

In Japan the information here called for in several of these Self Study Blanks can be gotten from published reports of the various church bodies without troubling the churches to fill out another questionnaire.

This Outline is designed to spell out step by step a Program of Urban Church Growth for individual local churches. This Program looks formidable, but it will be found fairly easy if these directions are followed step by step. It is divided into three stages.

FIRST STAGE - - SELF STUDY

This self-study includes only the things that every church needs to know about itself. The eleven self-study blanks follow. They will be translated into Japanese or Chinese except in the Philippines.

Note.

The Philippine heading of each blank is used as a model. It should be changed in Japan and Hong Kong.

Occupations of Members

The Blank #3 on the Occupations of Church Members is most important. It gives vital information as to

(a) Lay leadership - based on professionals and near professionals

(b) Finance potential

(c) Social level

The social level indicates the types of people who find this particular church most congenial, and serves as a guide to those who will most readily respond to the parish evangelism of this particular church.

Note

UNION THEOLOGICAL SEMINARY, PHILIPPINES

Margaret Cressy Memorial

PROGRAM FOR URBAN CHURCH GROWTH

Self-Study by Local Urban Churches

Blank #1

Working Membership

Membership as officially reported for 1959

Subtract children under 12 included in above

This is the adult membership

Subtract non-residents who have moved to other places

This is the adult, resident membership, which is
the WORKING MEMBERSHIP

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing address

Blank filled out by

Date

As soon as this blank is filled out, please send in the inclosed
self-addressed, stamped envelope, to

UNION THEOLOGICAL SEMINARY, PHILIPPINES

Margaret Cressy Memorial

PROGRAM FOR URBAN CHURCH GROWTH

Self-Study by Local Urban Churches

Blank #2

Average Attendance at Sunday Services

If there is more than one Sunday Service of Worship, list each one giving average attendance based on actual count for 4 consecutive Sundays.

<u>Time</u>	<u>Members</u>	<u>Attendance</u>		<u>Total</u>
		<u>Visitors</u>		
_____	_____	_____		_____
_____	_____	_____		_____
_____	_____	_____		_____

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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PROGRAM FOR URBAN CHURCH GROWTH

Self-Study by Local Urban Churches

Blank #3

OCCUPATION OF CHURCH MEMBERS
(Resident Members Only)

<u>Occupations</u>	<u>Number of</u> <u>Persons</u>	<u>Estimated</u> <u>Annual Income</u> <u>per Person</u>	<u>Total Income</u> <u>for each</u> <u>Occupation</u>
	<u>Male</u> <u>Female</u>		

Professional

Professors
Instructors
Teachers
Doctors
Dentists

Nurses
Technicians
Pharmacists
Lawyers
Editors

Public Accountants
Clergymen
Architects
Engineers
Librarians

Social Workers

TOTALS _____

Manager & Proprietor

Public Officials
Credit Men
Buyers
Floor Managers
Proprietors

Bankers
Executives

TOTALS _____

Self-Study Blank #3, page 2.
Occupations of Church Members (Resident members only)

<u>Occupations</u>	<u>Number of Persons</u>		<u>Estimated Annual Income per Person</u>	<u>Total Income for each Occupation</u>
	<u>Male</u>	<u>Female</u>		

White Collar Workers

Agents
Bookkeepers
Accountants
Cashiers
Store Clerks

Mail Carriers
Shipping Clerks
Stenographers
Secretaries
Ticket Agents

Telephone Operators
Salesmen
Newsboys
Demonstrators
Machine Operators

R.R. Conductors
Draftsmen
Funeral Directors
Photographers

TOTALS _____

Industrial Workers

Tinsmiths
Bakers
Carpenters
Masons
Shoemakers

Electricians
Inspectors
Cement Workers
Jewelers
Machinists

Painters Delivery Men
Laundry Workers
Apprentices

Semi-skilled and unskilled employees in manufacturing, wholesale and retail workers

TOTALS _____

Occupations of Church Members (Resident members only)

<u>Occupations</u>	<u>Number of Persons</u>		<u>Estimated Annual Income per Person</u>	<u>Total Income for each Occupation</u>
	<u>Male</u>	<u>Female</u>		

Service Workers

Firemen
Policemen
Barbers
Beauticians
Janitors

Porters
Waiters
Servants
Ushers
Soldiers

Marines
Guards
Practical Nurses

TOTALS _____

Laborers

Garage Workers
Car Washers
Stevedores
Lumbermen
Gardeners

Unskilled Workers
in construction or
Manufacturing

TOTALS _____

Domestic Workers

Servants
Laundresses
* Employed House-keepers

TOTALS _____

** Housewives

(Do not include
any listed above)

Self-Study Blank #3, page 4.
Occupations of Church Members (Resident members only)

<u>Occupations</u>	<u>Number of Persons</u>		<u>Estimated Annual Income Per Person</u>	<u>Total Income for each Occupation</u>
	<u>Male</u>	<u>Female</u>		
<u>Students</u>				
Primary				
Elementary				
High School				
College				
TOTALS	_____	_____	_____	_____
<u>Retired</u>				
(Do not include any listed above)				
TOTAL	_____	_____	_____	_____
<u>Farmers</u>				
TOTAL	_____	_____	_____	_____
<u>Fishermen</u>				
TOTAL	_____	_____	_____	_____
Remarks:				

Notes *Housekeepers receive wages. **Housewives receive no wages.

N. B. Church census cards can be used as a basis for this, to be checked and totaled for each occupation.

Self-Study Blank #3, page 5.
Occupations of Church Members. (Resident members only)

OCCUPATION SUMMARY

	<u>M.</u>	<u>W.</u>	<u>TOTAL</u>	<u>%</u>	<u>TOTAL INCOME</u>
Professional	_____	_____	_____	_____	_____
Manager & Proprietor	_____	_____	_____	_____	_____
White Collar	_____	_____	_____	_____	_____
Industrial	_____	_____	_____	_____	_____
Service Workers	_____	_____	_____	_____	_____
Laborers	_____	_____	_____	_____	_____
Domestic Workers	_____	_____	_____	_____	_____
Housewives	_____	_____	_____	_____	_____
Students	_____	_____	_____	_____	_____
Retired	_____	_____	_____	_____	_____
Farmers	_____	_____	_____	_____	_____
Fishermen	_____	_____	_____	_____	_____
GRAND TOTALS	_____	_____	_____	_____	_____

Remarks:

Name of Church	Denomination
City or Town	Pastor
Mailing Address	
Blank Filled out By	Date

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PROGRAM FOR URBAN CHURCH GROWTH

Self-Study by Local Urban Churches

Blank #4

Membership Analyzed on Basis of Age and Sex

(Use Church Census Cards)

<u>Age Groups</u>	<u>Number</u>	<u>%</u>	<u>Female</u>	<u>%</u>	<u>Male</u>	<u>%</u>
12-19	_____	_____	_____	_____	_____	_____
20-29	_____	_____	_____	_____	_____	_____
30-39	_____	_____	_____	_____	_____	_____
40-49	_____	_____	_____	_____	_____	_____
50-59	_____	_____	_____	_____	_____	_____
60 & up	_____	_____	_____	_____	_____	_____
TOTALS	_____	_____	_____	_____	_____	_____

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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Self-Study by Local Urban Churches

Blank #5

Membership Analyzed on Basis of Education

Use Church Census Cards at Sunday Morning Service.
List after each division the members who have completed ONLY
these grades.

EDUCATION OF MEMBERS

	<u>Male</u>	<u>Female</u>	<u>Total</u>	<u>%</u>
Primary (grades 1-4)	_____	_____	_____	_____
Intermediate (grades 5-6)	_____	_____	_____	_____
High School (grades 7-10)	_____	_____	_____	_____
College (one year or more)	_____	_____	_____	_____
College Graduates, 4 year course	_____	_____	_____	_____
Advanced Degrees	_____	_____	_____	_____
Study Abroad	_____	_____	_____	_____
TOTALS	_____	_____	_____	_____

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

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Date

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Self-Study by Local Urban Churches

Blank #6

Christian and Half-Christian Homes, and Individuals

Christian homes have both husband and wife members.
Half-Christian homes have only one parent a member.

	<u>Number Homes</u>	<u>Total Parents</u>	<u>Other Adult Members</u>	<u>Child Members</u>	<u>Total Members</u>	<u>%</u>
Christian Homes	_____	_____	_____	_____	_____	_____
Half-Christian	_____	_____	_____	_____	_____	_____
Individuals	_____	NONE	NONE	NONE	_____	_____
TOTALS	_____	_____	_____	_____	_____	_____

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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Self-Study by Local Urban Churches

Blank #7

Sunday School Enrollment by Departments

<u>Departments</u>	<u>Number of Classes</u>	<u>Number Enrolled</u>	<u>Average Attendance</u>
Nursery or Kindergarten	_____	_____	_____
Beginners	_____	_____	_____
Primary	_____	_____	_____
Juniors	_____	_____	_____
Intermediate	_____	_____	_____
High School	_____	_____	_____
College	_____	_____	_____
Young Adult	_____	_____	_____
Adult	_____	_____	_____
Others (Indicate)	_____	_____	_____
TOTALS	_____	_____	_____

Remarks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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Self-Study by Local Urban Churches

Blank #8.

Finance
(Exclude capital items for new buildings, etc.)

Budget for this year

Contributions last year - current expense only

Per capita contribution

PLEDGES

Give total amount per year.

List pledges in order of size, giving number of each.

<u>Amount per year</u>	<u>Number of Pledges</u>	<u>Total Amount</u>
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
_____	_____	_____
TOTALS	_____	_____
Percent of total budget in pledges		_____%

Attach, if available, 1) Last year's financial statement
2) This year's budget

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Self-Study by Local Urban Churches

Blank #9

Growth

(During last year for which figures are available.)
(Resident members only.)

Number of Members at beginning of year

Number of Members at end of year

Gain () or loss () (%)

Members Added

By baptism

By transfer from other churches

Others

Total added (%)

Members lost

Death

Moved away

Dropped by action of church

Total lost

Five Year Gain or Loss as Officially Reported

Members 1954 () or 1955 ()

Members 1959 () or 1960 ()

Membership Gain () Loss ()

marks:

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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Self-Study by Local Urban Churches

Blank #10

The Pastor

Does the church now have a full time pastor? Yes () No ()

If not, give details.

OFFICIAL ORGANIZATION

Please attach a report if available, giving Official Board, Finance Committee, Officers, and other committees, etc..

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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PROGRAM FOR URBAN CHURCH GROWTH

Self-Study by Local Urban Churches

Blank #11

Brief History of Church

Date Founded

Name of Church

Denomination

City or Town

Pastor

Mailing Address

Blank filled out by

Date

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Part III

UNION THEOLOGICAL SEMINARY, PHILIPPINES

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #1

LOCATION OF URBAN CHURCH MEMBERS

Maps

Make a rough map locating the homes of all members. (Or get map from city engineer's office, if available.)

Inner Parish and Outer Parish

If some of the members are widely scattered, distinguish between the Inner Parish where the majority of members live, fairly close to the church, and the Outer Parish, having the more distant scattered members.

Make a rough large scale map of the Inner Parish, and a small scale map including both Inner and Outer Parishes.

If this is not clear, write the office of the Program of Urban Church Growth for sample maps. Or, invite our Associate for Research and Technical Aid to visit your church and help work this out. (At no expense to you.)

Define the Boundaries of the Inner Parish

This is a question of Practical Policy. Locate all other churches (including Roman Catholic) within the Inner Parish, and any others close by. Draw the boundary lines of the Inner Parish clearly on the large scale map.

Neighborhood Prayer Groups

Draw the boundary lines of the districts of the Neighborhood Prayer Groups, if your church has them. If not, it is recommended that such groups, with a District Leader, be set up, and hold occasional meetings in homes.

For churches with over 200 urban members, the Lay Parish Plan is recommended. Write the office for information, or invite our Technical Aid Associate to visit your parish and help set this up.

Policy and Planning, Blank #1, Continued

Lists of Members

On the large scale map of the Inner Parish, number all homes of members, and make three lists:

Christian Homes
Half-Christian Homes
Individuals

and after each name give the figure for the total number of members in each home.

There should also be the same three lists as above for each district in the Inner Parish having a Neighborhood Prayer Group or Lay Parish.

Priority for Inner Parish Evangelism

It is recommended that a priority be given to Inner Parish Evangelism for the first two or three years. That means that members in the Outer Parish will help evangelize the Inner Parish, for example in helping on visitation evangelism in the Inner Parish. This also is a question of Practical Policy.

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #2

INNER PARISH SURVEY OF PROSPECTS

Locating Prospects

Most churches which are below standard are too small. The answer to this is parish evangelism. For this it is necessary to develop a list of prospects.

This cannot be fully carried out without a proper office. For details, and how to begin, see Blank #4, under "Office."

First Step

On the large scale map of the Inner Parish, in addition to the homes of members who have already been located as in Blank #1 above, now block in every house in the Inner Parish.

Members can do this by making a rough sketch of the block in which they live, and walking down the street and counting the houses. If several members live in the same block, they can divide the work. Time required, one hour. (If this is not clear, invite our Technical Aid Associate to come and help.)

Second Step

Learn name, church connection and occupation of the people in as many homes as possible from members and other friends. Those not known can perhaps be learned later when taking them an invitation to some special church function. This may take some time in a large parish.

Third Step

Cross off all who are found to be active members of other churches, writing this in each such house as located on the map. (Roman Catholic, Manalo, etc., etc..)

The remaining ones constitute the unchurched population of the Inner Parish. These are the total Inner Parish Prospects. Number all such homes in red, whether names, etc. are known or not.

Policy and Planning, Blank #2, page 2.

Fourth Step

Make a numbered list of all homes of Inner Parish Prospects as above, leaving blank those whose names are not known, to be filled in later as information becomes available.

Fifth Step

Make a practical plan. It will probably be better to divide these prospects into two groups with a priority for the first group as below.

1. Those where there are personal contacts, as outlined in Policy and Planning Blank #3 which follows.
2. Others less known, who should however receive occasional general invitations from the church.

Please send duplicate maps and lists, so far as possible, to

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #3

PERSONAL CONTACT PROSPECTS

Prospect Cards

All members of the church should fill out prospect cards. Everyone has unchurched relatives and friends.

These should be filled out in duplicate, one being kept by the member, and one going to the church office.

Prospect Lists

The church office should use these as a basis to make a list of prospects for each Neighborhood Prayer Group (or Lay Parish), also a complete master list for the church office.

Classes of Prospects

Some prospects are more promising than others. They are divided into ten classes as follows. Each class needs specialized attention.

1. In Half Christian families
 - (a) non-member husbands
 - (b) non-member wives
 - (c) children
2. Close relatives
3. Sunday School pupils
4. Visitors at Services. They should be invited to fill out visitors' cards during the service. They should be greeted and made welcome by ushers and deacons.
5. Newcomers
 - (a) Some are members of churches in other places. They should be invited to join this church.
 - (b) Some are not members of Protestant churches. They should be visited at once when they move into the parish and invited into various groups for fellowship. (Use visitors' card to get name and address.)

Policy and Planning, Blank #3, page 2.

6. Fellow Professionals. Those in the same profession or occupation group.
7. Fellow Alumni. Especially of Christian schools and colleges.
8. Fellow Workers in the same office, store, factory, etc.
9. Fellow Member of the same clubs and organizations.
10. Neighbors

How Many Prospects?

It is desirable to build up a complete list.

How many prospects are there in the Inner Parish? Many of these may not yet be known. (See above, Policy Blank #2, Second Step.) The ultimate object is the evangelism of the whole parish.

The church should adopt a goal, and set up a list of prospects accordingly. Thus if a church with 200 members decides to reach the minimum standard of 300 urban members, it will probably be necessary to build a list of 200 prospects, hoping to win half of them.

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #4

WORKERS

Extent of Program for Church Growth

The extent to which the Program for Urban Church Growth can be successfully accomplished depends on three main factors:

1. Morale and spiritual power of the membership.
2. Leadership of full-time pastor and paid staff.
3. The number of dedicated lay workers.

Morale and Spiritual Power.

The success of this Program for Urban Church Growth depends on the earnestness, dedication and spiritual power of all the members. Each local church should vote officially to co-operate. They should co-operate only if they really mean business.

Pastor and Paid Staff

The success of this program depends to a large degree on the initiative and leadership of a full-time trained pastor. For churches that have only a part-time pastor, the first goal should be to have a full-time pastor for this one church just as soon as possible. A special, strenuous effort should be made to do this quickly.

The next step is an Assistant Pastor for women's work or religious education. But the full-time pastor should come first.

Office

Most pastors are handicapped by lack of an efficient office and have to spend much time on office-boy work, instead of calling on members and prospects and providing spiritual leadership and inspiration for the lay workers.

There should be the following equipment. (This does not include the pastor's study.)

Policy and Planning, Blank #4, page 2.

Desk, filing cabinet, card index file with at least four drawers for (a) members, (b) Sunday School records, (c) prospects, (d) finance records. There should be a typewriter, mimeograph, wall map of parish, telephone, book case, storage cabinet, electric coffee heater.

A paid office secretary, at least half time, is the minimum standard.

To begin, a number of members might dedicate a definite number of hours per week on a fixed schedule which should be faithfully followed. Card index records might be divided among four persons as above, each taking one class of records such as members, prospects or finance. Two persons might combine on typing, mimeograph work, maps, etc.

Officers and Teachers as Workers

The administrative committees, official board, elders, deacons, finance committee and the Sunday School teachers, should all take an active part in this program of Parish Evangelism, especially in listing prospects.

Policy Committee

The Policy Committee of eight members is necessary to tie the program together and study it as a whole. They should recommend policy decisions, as indicated above, for action by the official board and church as a whole.

Visitation Evangelism

A group for Visitation Evangelism should be recruited and receive special training. This is the spearhead of the work of the lay members of the church.

Inviters and Introducers

Every member of the church should have some part in this program. All, both young and old, have friends whom they can invite to Sunday service or some special occasion, even if only to hand out a printed notice and invitation. Or they can at least introduce friends to the pastor or other workers.

Outside Help

This is a "do it yourself" program of parish evangelism for Urban Church Growth. But help from outside may be desirable to help some churches get going.

Local churches should get the help of their national or regional headquarters, and of the Federation or National Christian Council and similar organizations.

This program aims to provide technical aid to local churches on the spot, and at no charge.

It is also part of the program that larger churches give help to smaller urban churches in the same region.

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #5

PARISH ORGANIZATION

Plant

Is the interior in need of repair? Redecorating? What can be done to make the exterior more attractive? Trees, bushes, flowers? Is there a good notice board?

There should be a special committee or sub-committee for this. Much can be done on a "do-it-yourself" basis at little cost.

Parish Organization - Neighborhood Prayer Groups

As indicated above under Self-Study and making maps, the parish should be divided into districts. For smaller churches, the Neighborhood Prayer Groups as already organized in a number of churches will be sufficient. For churches with over 200 members, it is recommended that these be sub-divided into Lay Parish groups.

Lay Leadership

What is more important, each Neighborhood Prayer Group or Lay Parish should have a deacon, assisted by his wife, officially appointed as its leader, to supplement and enhance the work of the pastor and paid staff.

All such leaders should make monthly reports (on standard report blanks) to the church office, on their contacts with members and prospects. Also on district group meetings. The church office should summarize these for the pastor, and indicate those that need attention by pastor or staff.

Christian Fellowship Groups

All Christian Fellowship Groups should have a part in this Program for Urban Church Growth, including Youth Groups, Young Adults, Couples Clubs, Church Men, Women's Groups, Alumni Groups, and the like.

These groups can greatly aid Church Growth through social and fellowship occasions to which non-member friends can be invited. They thus serve as half-way-houses to the church for many who will thus learn the meaning of Christian Fellowship.

Special attention should be given to the professional group, and other occupation and special groups and alumni of Christian colleges.

Visitation Evangelism Groups

The main working group to bring about Church Growth is the Visitation Evangelism Group. It should be a dedicated group, and should be specially trained. During the two campaigns each year, it should meet for six or eight weekly sessions for exchange of experience.

It should be large enough to work in all districts of the Neighborhood Prayer Groups, or Lay Parishes.

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #6

FINANCE

Comparisons (where possible)

The Program office will provide financial figures concerning churches as fast as they become available. These will make comparisons possible.

How does the total contribution per year compare with other similar churches?

Larger ()

Same ()

Smaller ()

Compare per capita contributions.

Larger ()

Same ()

Smaller ()

Compare size and number of larger pledges.

Immediate Increases

Is there reason to believe that the total could be considerably increased? Perhaps to cover the following increased Program.

1. To have a full-time pastor. First priority.
2. To set up a church office.
3. To engage a part-time office secretary.
4. Plant improvements.

These are urgent questions of Practical Policy and should have immediate attention by the Policy Committee, with recommendations to the church.

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PROGRAM FOR URBAN CHURCH GROWTH

Second Stage

POLICY, PLANNING AND PREPARATION

Policy and Planning

Blank #7

OPPORTUNITIES AND DIFFICULTIES

The Policy Committee in each church in making self-studies and plans as above, should evaluate the situation in the community also, and be on the alert for any special opportunities and difficulties. These should be set forth, one by one, below. What recent growth? What trends?

Part IV.

Third Stage

IMPLEMENTATION THROUGH PARISH EVANGELISM

This Program is based largely on methods that have been found successful in the Philippines. It will need to be restudied and revised in Japan and Hong Kong.

THIRD STAGE * * IMPLEMENTATION

The most important thing about this Program is the third stage of actual church growth. The first two stages are merely the preparation for this.

This Program for Urban Church Growth is implemented by do-it-yourself urban parish evangelism carried on by the individual local church in its own parish. This evangelism is of five kinds, which differ as to method and time schedule. These are

1. Bringing the children of members into the church
2. Evangelism for visitors
3. Evangelism for newcomers to the community
4. The semi-annual program of evangelism
5. Specialized evangelism for special groups

These are alike in that they are based on the active participation of the members of the church under the leadership of the pastor and the Policy Committee.

I BRINGING CHILDREN OF MEMBERS INTO THE CHURCH

Most churches have regular programs for conserving the biological increase of the membership. This is done through the Sunday School and general program of religious education, through confirmation and similar methods.

The important thing is that this be done thoroughly and that none be left out. This should be checked against lists of members, visitors, inquirers, and Sunday School pupils. All should have the claims of church membership presented to them, personally if other means do not reach them.

It is even more important that they come to have a personal Christian experience and not merely be "second generation Christians" in the more secular meaning of the phrase.

Here the emphasis on the largest possible number of Christian homes, and of Christian home life is of great importance.

II EVANGELISM FOR VISITORS

By visitors is meant non-members who come to a Sunday service. The visitors' registration card should be used to get name and address.

The church should have a Lookout Committee to watch for new faces and welcome all visitors. They should notify the pastor and the

deacons in the district where the visitor lives. Pastor, deacons and neighbors should call on them promptly.

Many will already be members of other churches in other places who will welcome an invitation to join this one.

One of the main reasons for the frequent reluctance to transfer to another church is the feeling of loyalty to one's ancestral home or place of birth, which is strong in many lands, and which in this instance is transferred to the church of one's original membership. Members removing to another city, are therefore, reluctant to terminate this relationship.

More emphasis must be put on the duty of each Christian to be a working member of the church in the community in which he lives. Otherwise he cannot make his Christian witness, and can not make his proper contribution to Church Growth, and the spread of the gospel in his urban community.

III NEWCOMERS TO THE COMMUNITY

The constant movement of population to the cities brings many newcomers to urban parishes. It is found that persons who move in from other places are the ones who are most free to join a Protestant church.

Here the church can make an important contribution in Christian fellowship. In their home places they are in the midst of friends and relatives. In their new city homes they are surrounded by strangers and are isolated and lonely. They can be invited to attend services, and to join Sunday School classes as well as couples clubs, young adults, and professional and other groups. This is the way the Christian church grew in the Roman Empire during the first three centuries. The Christian fellowship of the church and its various groups is the best urban substitute for the class and kinship groups to which they have been accustomed.

In the professional group, many in government service or in national concerns, such as the oil companies, are transferred from place to place. It is desirable that each city, through its professional group, find some way to check up on new-comers and welcome them into the fellowship of the church.

In each district or neighborhood prayer group, the deacons and all members should watch for persons and families moving in. Most of these are not persons who come to the church as visitors. Neighbors, deacons and pastor should call on them promptly, and thus exemplify the friendliness and Christian fellowship of the church.

This is one of the most important contributions the church can make to the good life in the rapidly growing and changing cities and urban areas.

The church should be constantly alert for visitors and newcomers, fifty-two weeks in the year. The general experience is that if they are not gotten into contact with the church in the first two or three weeks they will not be gotten later. Promptness is essential.

IV THE SEMI-ANNUAL PROGRAM OF URBAN PARISH EVANGELISM

In addition to the year-round emphasis, as above, on evangelism and growth as a part of the regular life and work of the church, there should be, each half year, a short-term intensive program of parish evangelism, to create an atmosphere of decision, and culminating in conversions, and new members joining the church.

The semi-annual program includes the following steps:

- (1) Making lists of prospects, using special prospect cards
- (2) Public presentation and dedication of prospect cards at Sunday morning service
- (3) Visitation evangelism campaign in each neighborhood or district
- (4) A week of evangelistic meetings in the church, with appeals for decisions
- (5) A class for preparation for church membership, leading to baptism

The following details are based largely on methods that this survey found in successful use in one or more churches in the Philippines.

1. List of Prospects

The compiling of lists of prospects has been dealt with in detail in Policy and Planning Blank #2 and #3. This work should be thoroughly done in advance of the Semi-Annual Program.

Each member should provide names for the list of prospects. Everybody has relatives, friends, neighbors. Everybody can at least invite them to meetings or introduce them to the pastor and other workers. The list of prospects should include the ten classes listed in Policy and Planning Blank #3.

2. Dedication of Prospects

In one church the prospect cards which had been filled out in the various neighborhoods were brought forward by those who had prepared them and placed on the communion table during the Sunday morning service. This was made something of a solemn ceremony. Prayer was offered.

3. Visitation Evangelism

As soon as the list of prospects is available, the members engage in four to six weeks of visitation evangelism, calling on all prospects to invite them to services, to distribute literature, and to seek to bring them to a decision to begin the life of an evangelical Christian.

Those in neighborhood prayer groups work their neighborhoods. Those in various groups follow up their various group contacts.

Visitation evangelism should be carefully organized and carried out. It is desirable to have a definite membership of volunteers for the semi-annual four to six weeks campaign, who give a fixed amount of time each week, receive training, and meet regularly for exchange of experience, and conference.

As used here, visitation evangelism refers specially to work for non-Christian and non-member prospects, as well as for visitors and newcomers.

4. Week of Evangelistic Meeting

The semi-annual campaign is brought to a climax with a week of evangelistic meetings with a special speaker. This may be the pastor of the church concerned, or pastor of another church. An appeal should aim to bring inquirers to a decision to become Christians and join the church.

This method represents the urban church exercising its proper function in concentrating on its urban parish.

There has been a tendency to depend on mass evangelism conducted by some outside agency. Studies in three cities indicate that actual results in additions to church membership were small, and that larger results in added membership will be gotten from the semi-annual program of urban parish evangelism carried on by the urban church itself, in its own parish, and under the leadership of its own pastors and laymen, with the help of pastors from similar churches, and national directors of evangelism.

5. Training for Church Membership

This is already standard practice in many churches. But it is the essential gathering up the results of the semi-annual campaign of parish evangelism. There are indications that this needs to be more thoroughly done.

This program should be carried through regularly twice each year, over a six to eight week period, and in the order listed above.

V SPECIALIZED LINES OF EVANGELISM FOR SPECIAL GROUPS

The urban areas have a concentration of members of various professions, and others who are open to specialized types of presentation of the Protestant message adapted to their special points of view.

It is most urgent to work for these special groups. The local urban pastor can do much, but he must have the help of specialists who speak the language of each profession or group of professions.

Professional Groups

The most important special group is the Professional Group. It is in the top bracket of education, lay leadership, and finance. (See Self-Study Blank #3)

This is sometimes organized in Young Adults or similar groups. Or, there may simply be two conveners who, with the pastor, can call the group together. It should meet only on special occasions, but often enough to give a feeling of unity and of being one of the groups within the church.

The method of specialized evangelism for the professional group is to have some outstanding speaker, who knows how to speak to this group in their own language, at a dinner where each one of the church Professional Group invites some professional colleague as his guest who is a prospect for church membership. This group thus serves as a sort of half-way-house to the church for non-member professionals. The same method may be used for other important vocational groups in the church. (See Self-Study Blank #3)

Special effort should be concentrated on winning these urban professional groups, together with business executives and proprietors. These are modern groups, relatively new in many respects; and on the increase. Many are specially open to the gospel. Large numbers have been influenced by university courses apart from evangelical contacts, and in their thinking and attitudes agree with the evangelical position. Where those in each professional group seek to win their professional colleagues and the professional group comes to be a half-way-house to church it would appear possible to win a significant number of persons in many professions in the city.

This group can do more than any other to add to the prestige of the evangelical church in the city. This is of great importance and is greatly needed.

Mission to Intellectuals

There are spiritual and intellectual forces at work in the world today whose impact is deeply felt in all lands.

These are the forces of democracy, freedom, education, scientific and historical method, and turning toward religion. These forces are determining the direction of the intellectual currents that influence a vast and increasing number of persons quite outside the constituency of the evangelical Church.

This intellectual atmosphere is most congenial to the Evangelical Churches, for Protestantism is not only closely related to these forces of freedom, but has had a large part in their historic beginning and development.

The larger strategy is for the Evangelical Church to make clear this relationship, and enter into co-operation with all persons and groups of this sort, and seek to bring them into the church as fellow workers for spiritual goals.

In some cities professors in local government or private universities or colleges have been invited to lecture before various church groups on their own specialties. This not only helps the church to make an intellectual contribution but is good public relations. The church comes to know them, and they come to know the church.

This should be done much more extensively. Many such intellectuals will become actively interested in the church when they come into contact with it.

Contribution of Christian Colleges and Universities

Universities have a great prestige value, and serve as a solid academic base whose scholarly influence penetrates and enhances all departments of the work of the church. The value of these, with their alumni and influential boards of directors and faculties, is very great.

They should use suitable urban churches as extension centers, for series of lectures, and in other ways co-operate with the urban churches in their mission to intellectuals. Their local alumni groups should be church-related.

Student Centers

Student centers have played a notable part in developing some of the strong city churches. They should be closely related to churches, and in many cases might better take the form of churches rather than having merely a general type of program.